This book was inserted at the end of Jane Lead's 1701 Edition of *The Revelation of Revelations.*

THE FOUR COMPLEXIONS:

Or, A Treatise of

CONSOLATORY INSTRUCTION,

Against the

TIME of TEMPTATION,

FOR

A SAD and ASSAULTED HEART.

SHEWING

Whence Sadness naturally ariseth, and how the Assaulting happeneth.

The whole confirmed by several salutary Texts.

Originally written in High-Dutch, *March* 1621.

By JACOB BEHMEN,

The Teutonic Philosopher.

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THE PREFACE.

To the READER,

OF *all the Works of* Jacob Behmen, *this is one of the leaſt in Bulk, but not in Worth. Much and important Matter lies here incloſed in a narrow Room: Beſides, this Paradiſe of uſeful Truths, ſtands not guarded by a fiery Cherubim hindering the Readers acceſs, and dazzling his Eyes with a flaming Sword of Obſcurities.*

I ſpeak not this to impute as a Crime to our Divine Author his uncouth Phraſes, not affected, but enforced by the Matters Remoteneſs he writ of, from human Imagination, the Dictator of all Expreſſion in Man's Language. Plato's Idea, Ariſtotle's Entelechia, Triſmegiſts Æon and Crater, Zoroaſters Intellectiles, *the* Cabaliſts Hochmah *and* Binah, *are Words to this Day underſtood by many, yet not laugh'd at by ſober Men as Nonſenſe: The* Chymiſt, Logician, Phyſician, *are (for ſparing Circumſcriptions) allowed a Coinage of Terms of Art, which paſs for current in their ſeveral Juriſdictions; the Mechanick, or other meaner Artizan, is not debarred of*

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this Privilege, and ſhall a Man rapt up into the Third Heaven, where he heard Things beyond human Expreſſion, *be deemed a Barbarian, becauſe he cannot apparel his Wiſdom in a Dreſs ſuited to the Taſte and Apprehenſion of the mere Natural Man.*

He wanted neither Deſire nor Endeavour to have ſpoken to the meaneſt Capacity; he did not, like ſome Spirit-Pretenders in theſe Times, upon his being acquainted with Truth in a more excellent Way, decry and undervalue thoſe other Gifts of Skill in Nature and tongues, acquired by a Bleſſing upon Man's Induſtry, by which, as ſerviceable Hand-maids, the noble Sophia *may be attired in a Garb beſt ſuited for human Converſe. 'Twas his Wiſh, expreſſed ſomewhere in his Writings, that if it had pleaſed God, his Education had given him better Skill in the Learning and Tongues of Men; for then ſays he,* I might, perhaps, have better ſuited thoſe Divine Manifeſtations to the common Apprehenſion; many of which, for want of that Enablement, remain locked up in the Magick Language of the Spirit, and will ſcarce be underſtood by any but Men ſkilled in that Dialect.

Hence comes that unuſual Difficulty, many have ſo much ſtumbled at, in the Works of this Author, eſpecially thoſe tranſlated into other Tongues, in which the Interpreters, out of a juſt Fear of wronging his Notions, having religiouſly followed the Oracles Counſel (Barbara nomina ne Mutaveris) *they have proved to be like* Ariſtotle's *Acroams,* ἐκδοτα καὶ μὴ ἐκδοτα, *extant in Part only; the* High Dutch *made* Engliſh, *but in the Magick, each Man is left to his own Skill. Yet by this are we ſet upon even Ground with thoſe of his own*

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own Nation, and to have done more, had been not ſimply to tranſlate, but interpret.

He that will, in any Author whatever, jointly perform both theſe Offices under one Name, had need of a double Sufficiency. Firſt, he muſt be a Bilinguiſt, a perfect Maſter in the Idioms of both Tongues he hath to deal with. For an Engliſhman *to make* Demoſthenes *ſpeak* Latin, *it ſuffices, not to get by rote his* Cambden *and* Lillies *Grammar, and to have his Head ſtuffed with Vocabularies, but he muſt know the whole Cuſtom and Manner of the Country, and Forms of Elegance moſt in Faſhion, in the ſeveral Times and Places of the Book's Nativity, by Edition and Tranſlation; his not being an abſolute free Denizon of both, may make him defraud the Reader he takes Pains for, ſometimes of the Senſe, but very often of the chief Grace of his Author. Secondly, He had need have, beſides the Tongues, a double Portion of his Author's Spirit, elſe he will oft give us his Words without his Senſe; the Lion's Skin ſtuffed with Straw, inſtead of* Hercules *that wore it.*

But he that will be this Author's right Interpretor, muſt be a Trilinguiſt at leaſt, ſkill'd no leſs in the Language of Angels, than in the ~~Latin~~, High Dutch, *and* Engliſh; *for want whereof, much of the Writings, not of this Man's only, but even of Scripture Penmen, are in ſome Parts rather clouded than cleared by Tranſlations.*

As for the Matter and Scope of this Diſcourſe, 'tis to ſhew each Complection its Good and Evil, Temptations and Remedies.

I know his Colloquies, with the Evil Spirit *in the Melancholy, will make ſome Men ſmile, eſpecially our*

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Atheiſt *and* Sadducee, *that laugh at a God, Angel, Soul, or Devil, and know nothing of the Joys of God's Kingdom, or through what a Wilderneſs of Tribulations it is come at; and how that roaring Lion, that goes about daily ſeeking whom he may devour, fails not to uſe all Means of continuing the Separation 'twixt the Soul of Man and that Rock whence it was hewn; and where he cannot, by freighting their Veſſel with helliſh or terrene Appetites and Cares, keep God out of all their Thoughts, ſtrives to beget ſuch an Idea of him in the Imagination, as may juſtly render him a Prick in their Eyes, and thorn in their Sides; which is no hard Taſk for him to perform with many ſad Souls in all Religions, that give more credit to human Surmiſes than to God's Oath, (that he hath no Pleaſure in the Death of a Sinner) with thoſe clear Evangelick Oracles, that God would have all Men to be ſaved, and come to the Knowledge of the Truth; and that there is Joy in Heaven over one Sinner that repenteth.*

This of Deſpair hath been even in our Days a Rock many have been ſplit upon; and as the Hand of the Devil is oft very viſible in Seductions of this Nature, we need not wonder our Author ſhould ſtore us up ſome Proviſion of Advice for ſuch a Neceſſity, and in Particular a Weapon offenſive, as well as defenſive, againſt thoſe Aſſaults.

It's true, his Replies in conflict with that wicked Spirit may ſeem at firſt to have ſomewhat of Gall; but we may take Notice, he both ſhews how effectual a Weapon this of Contempt is, above all others, for repulſing this Enemy; as well as adviſes an Abſti-

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nence from this Bitterneſs but upon important Neceſſity.

The Devil *(ſays he)* is a proud arrogant Spirit in his viſible terrifying Apparitions, you cannot better get quit of him, than by a bold Defiance and Contempt. As oft, therefore, as by his frightning Appearances, *&c.* diſcouraging Suggeſtions, he endeavours to drive thee to Diſtraction or Self Murder, flinch not an Ace at his Preſence, but meet him with a ſtout Courage, and upbraid him with the Memory of his loſt Glory and preſent Shame; how of a glorious Prince in Heaven he is fallen to be an infamous Hangman in Hell. This is a bitter Pill, he is not long able to digeſt; two or three Doſes of it, will go near to ſet him a Packing; but uſe it only as a neceſſary Evil, in Caſes of grand Terror, otherwiſe do not by ſuch bitter Mockings beſtorm thy own Spirit, and add new Affliction to the Calamity of his Fall.

This inoffenſive Carriage, even to the Devil himſelf (like that of the Archangel Michael, *not reproaching him with railing Accuſations, and our Saviour's not refuſing, ſo far gratifying them in their moderate Requeſt, as to qualify their Grief for the Loſs of their nobler Habitation, by a Permiſſion to enter the foul Carcaſſes of the Swine) ſhews in the Man and his Doctrine an unparallelled Mildneſs of Spirit, ſcarce viſible in the Writings or Practices of any that now pretend moſt to the Goſpel. Firſt, we think it lawful, nay, an act of Godly Zeal, to ſpit all our Venom in the Face of the Devil, and then every Contrariety to our Humours, Opinions, Intereſts, looking like him, and preſumed*

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preſumed to have much of the Devil in it, (though indeed of Chriſt) muſt be ſerved with the ſame Sauce.

Laſtly, If any be offended with the ill Savour the Devil leaves behind him, when he flies away in a Fume, he may know that Melanchthon, *a grave Author, reports the ſame Circumſtance of the ſame Spirit, or one of that Regiment being flouted away by* Luther, *and ſome others; that when a Devil comes off with Shame in ſuch an Aſſault, he becomes a laughing Stock to his fellow Devils in the Air, Spectators of the Combat.* St. Paul *affirming,* 1 Cor. iv. 9. *That we are made a Spectacle to Angels, as well as to the World and Men: Now the Paſſions of Men's Souls oft reflecting their Images ſo clear upon their Bodies, in Colour, Geſture, and ſome other more groſs Demonſtrations; why may not the perturb'd Imagination of a wicked Spirit produce the like Symptoms upon its aerial Vehicle.*

Much more Reaſon in Nature might be given to aſſert the Probability of ſuch a Phænomenon; *but that the Book is ſhort, and therefore the Preface muſt not be long.*

I commend thee to the Grace of God, in a ſober Uſe of theſe Diſcoveries of thyſelf.

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THE
FIRST CHAPTER.

Of the Cauſe of Fear *and Sorrow or Sadneſs; and what Perturbation or Terror, Anxiety and Perplexity, is.*

1. ALL Sorrow or Sadneſs, and *Fear*, that Man is terrified and afraid in himſelf, is from the Soul: For the *Outward* Spirit from the Conſtellations and Elements, is not diſturbed or perplexed; *becauſe* it liveth in its Mother, which hath generated it.

2. But the poor Soul, is with *Adam* entered into a ſtrange Inn or *Lodging*, *viz.* into the Spirit of this World; and thereby the Fair Creature is become covered or obſcured, and Captivated in a dark Priſon or *Dungeon*.

3. But the Spirit of this World hath FOUR Inns or *Lodgings* wherein the Noble * JEWELL

B ſtandeth

* The Soul.

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ſtandeth Locked or Boulted in: Of theſe *Four* there is always *One* and not all Four, *chiefly* manifeſted in a Man, *viz.* according to the *Four Elements*, which every Man hath in himſelf; and he himſelf is that very *Thing* or Subſtance, all, of him, but the Soul, which is *not* that Subſtance: but lieth captive *in* that Subſtance; and yet only ONE Inn or Lodging Form and Condition or Complexion of the FOUR; hath the *Upper* Dominion of the Life.

4. Theſe *Four* are called,

I. CHOLERICK. III. PHLEGMATICK.
II. SANGUINE. IV. MELANCHOLY.

I.

5. *Firſt.* The *Cholerick* is of the *Fires* Property, it affordeth a Stout Courageous Mind, vehement Anger, aſpiring Pride, ſelf-conceited Thoughts, regarding *none*.

6. This Form, Condition, *Inclination* or Complexion, as to the Outward World, appeareth in a Fiery Light; it Laboureth after, or for, the *Sun*'s Power; and would always *fain* be Lord and Maſter.

II.

7. *Secondly.* The Sanguine, according to the *Air*, is ſubtile, friendly, chearful, yet *not* of a Stout Mind or Courageous, it is *fickle*, is eaſily moved from One thing to another; it receiveth naturally into its Eſſence, the Property and Ingeny or Inclination of the Conſtellations, or Stars: It is chaſte or *modeſt* and pure, and containeth or poſ-

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ſeſſeth *great* Secret Myſteries in its Skill and Knowledge.

III.

8. *Thirdly.* The *Phlegmatick*, is according to the Nature and Property of the *Water*; fleſhly, groſs, yielding or facile, of an Effeminate Mind or Will, of a mean Apprehenſion, but retentive or holding faſt what it attaineth in itſelf; Art muſt be brought into it by *Loud* Importunity and Teaching; it findeth not that out of, or in, its own root, it lets all paſs for good and current, it cumbreth not itſelf with Cares, it hath a Glimpſe of the Light, it is not ſorrowful or ſad, nor very frolick or merry, but very Indifferent or *Careleſs*.

IV.

9. *Fourthly*, The *Melancholy*, is of the Property and Nature of the *Earth*, it is, as the Earth is, Cold, Hard, Dark, and Hungry after the Light, it is always *afraid* of the Anger of God.

10. For the *Earth* and *Stones* are comprehended * without beyond or diſtinct from the Eternal Subſtantiality, that is, in the kindled Deſire in the *Fiat*, both according to the *Angers* Property, and alſo according to the *Love* Property; there is both Evil and Good, one among another, therein.

11. The *Good* is always afraid of the *Evil*, there is a continual flying of One from the Other, the Good would always fly from the Evil, as is to be ſeen in Metals where the *Tincture* is Good, and the total or entire earthly Maſs is evil and fierce wrathful; there will the *Tincture* of the

 Metal

* *Extra.*

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Metal always fly from the Earthly, eſpecially when the evil Conſtellation ſtirreth it, and will come forth out of the Center: thence it cometh, that the Metals *grow:* for the Tincture driveth *their* Deſire forth, and it deſireth to fly away, but it comprehendeth in the Deſire, *ſuch* a Corporeal Subſtance, as the Spirit, or the *Deſire* is: From whence the Metalline Body proceedeth.

12. The *Melancholy Nature* is Dark and Dry, it affordeth *little* Subſtantiality, it devoureth itſelf in itſelf, and remaineth always in the Houſe of Sorrow or Sadneſs: though the Sun itſelf did ſhine into it, yet it would be ſad *in itſelf*. Indeed it getteth ſome quickening or refreſhing from the *Sun*'s Glance: but in the Darkneſs it is always in Fear and Terror of or before GOD's *Judgment*.

Here obſerve what the ſorrowful or ſad Mind is.

13. NOW if ONE of theſe Complexions have the upper-hand in Man, ſo that he is complexioned in or according to it: Then the poor Soul, *viz.* the Noble *Jewel* ſtandeth in this Houſe; and muſt help itſelf with the Glance of the *Sun*, if it doth *not totally* attain the Light of God in itſelf; ſeeing in *Adam*, the Divine Light-Eye, became ſhut up to it in the Earthly Source or Quality, into which it *went*.

14. The Soul, in *Adam*, did let in the outward Complexions into itſelf, *viz.* the *Spirit* of the great World, of the Stars and Elements: in this Time they now dwell one in the other: the Soul in the Complexions and *they* in the *Soul*; yet the

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the One comprehendeth not the other in the Eſſence; the Soul is Deeper than the outward Spirit, but in this Time they hang, ſtick or cleave, one to the other, as the *Inward* and the *Outward* World do, whereas yet the One is not the Other; ſo alſo the Outward Spirit is *not* the Soul.

Know further.

15. The Soul is, in its Subſtance, a *Magick-Fire-ſource* or quality, out of or from God the Father's *Nature:* It is a great Deſire after the Light; as indeed God the Father, in great Deſire, from Eternity, deſireth *his Heart*, *viz.* the Center of the Light, and generateth it in his Deſiring Will out of the Fire's Property, as the Light becometh generated out of the Fire.

16. Yet now there can be no Fire, but there muſt be alſo the *Root* to the Fire, *viz.* * the *Center* or the Forms or *Qualities to Nature*; and THAT the Soul alſo hath, in itſelf, and burneth forth out of the Forms TO Nature; *viz.* out of the *Dark World*, which in its Source or Quality of the Deſire driveth itſelf forth *ſtill* to the Fire; for that deſireth the Liberty, *viz.* the Light; as in the Book of the *Threefold Life* is expreſſed at large.

17. Now then the Soul being a hungry Magick Fire Spirit, therefore it deſireth ſpiritual Subſtan-

 tiality,

* *Note*, The *Center* of the Eternal Nature is; The *Firſt* THREE Qualities, To Nature or Fire; which *Fire* is the *Fourth*: And the *Fifth* the *Light*, which is the *End* of Nature, or the Divine Quality or Property: The *Sixth* is the Divine Life: And the *Seventh* is the Divine Body.

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tiality, *viz.* *Power* or Virtue, whence it may ſuſtain or preſerve its Fire-Life, and meeken, allay or ſlack the Fire-ſource or Quality.

18. Now it is well known, how with *Adam* it hath in Diſobedience *turned* or inclined itſelf into the Spirit of this World; and eaten of the Spirit of this World: and therefore CHRIST became a Man in our Eſſence, that he might incline or *turn* it *again*, thro' the *Center* and through God's Fire, into the Light, *viz.* into the World of Meekneſs: which now was ſo done or effected, in the *Perſon* of Chriſt.

19. But ſeeing our Soul, from the Mother's Body or Womb, ſtandeth thus inclined or inturned into the Spirit of the Great World in the *Complexions:* Therefore it eateth, inſtantly FROM the Mother's Body or Womb, yes, IN the Mother's Body or Womb, of the Spirit of THIS World.

20. The Soul eateth ſpiritual Food, *viz.* of the SPIRIT of the Forms or Qualities of the Complexions; not totally of their Eſſence; but Magically, it is the *kindling* of their Fire; the Complexion in the Soul's Fire becometh Souliſh, or like the Soul: they TWO are as Wood or Fewel, and Fire, one to the other.

21. Underſtand in or by the *Fewel*, the Complexion, and in or by the *Fire*, the Soul; whereas indeed the Fire muſt have Fewel, *that is*, either the Outward Complexion, or a divine Subſtantiality from God's Subſtance: *One of them* it muſt eat of, or periſh: Whereas in it, *no* periſhing is poſſible; for it is a Deſire, and where a Deſire is, there

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there is alſo Subſtance, the Deſire maketh itſelf Subſtance.

22. Now we *underſtand*, why there is ſuch a Difference of Men in *their* Willing and Doing: Or in their Will and Deed: For, of whatſoever the Soul eateth, wherein its Fire-life becometh kindled, according to *that* the Soul's Life manageth its Dominion.

23. But if the Soul inclineth or turneth itſelf *out* of its Complexion *into* God's Love-Fire, in the *Heavenly Subſtantiality; which is CHRIST's Corporiety, according to the Angelical Light-World; then it † *eateth of Chriſt's Fleſh*, underſtand of the Heavenly, *viz.* of his Eternal Subſtantiality, from the Meekneſs of the Light of the *Majeſty*, in which the Fire of God the Father, in the Glance of Luſtre, maketh a *Tincture*.

24. In that Subſtantiality, *viz.* in the water-ſource Quality, or § *Fountain of Eternal Life*; concerning which Chriſt ſaid, *He would give us ſuch Water to drink*; upon that, the Soul's Fire feedeth, *viz.* upon the divine heavenly Subſtantiality, which in the *Tincture* becometh changed into heavenly Blood, *ſpiritually* to be underſtood.

25. Whence the Soul getteth the *Divine Will*, and bringeth the Body into Compulſion, to do, what it would *fain* not do, as to its own Form, Conſtitution, Quality, Diſpoſition or Inclination, and the Spirit of this World; in that the Complexion *muſt not* rule in the Soul, but ſtandeth only

* Meekneſs. † Joh. vi. 51. to the 58. § Pſal. xxxvi. 9. John iv. 10. 14.

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in the Subſtance of the Fleſh; and *manageth* the fleſhly Dominion belonging to the *Outward Body*.

26. Such a Man aſketh after God's Word, and hath always a continual Longing after GOD; his Deſire is always to ſpeak of God, and would fain always taſte of God's Sweetneſs, but is covered and hindered by the *Complexion*, ſo that a continual Strife remaineth in him: The Soul ſtriveth againſt the Complexion; for they are now tied together in *one* Band; and the Complexion ſtriveth againſt the Soul; it would always fain get into the Soul's Fire, and *kindle* itſelf, that it might rightly live.

27. For when the Soul eateth of God's WORD; then is the Complexion, as or according to the Outward Life, as it were impotent and captivated, whereas yet it liveth *in itſelf*: but the Soul is ſo faithful in the preſence of God's Love, which only cometh to help its Subſtance, and often, when it eateth of God's Love-Subſtance; it bringeth a *Triumph*, and Divine Taſte or Reliſh into the Complexion, whence it becometh *trembling* and highly joyful, and awakeneth or raiſeth up the whole Body, as if *Paradiſe* were at hand.

28. But this is not always *ſteady*: the Soul is ſoon covered or obſcured with ſomewhat elſe, *that falleth* into the Complexion, and introduceth the *Outward Imagination* from the Spirit of the great World, into the Complexion: whence it getteth a Looking-Glaſs; and beginneth to imagine or *ſpeculate* therein, and ſo it goeth out from the Spirit of God; and is often defiled with the *Mire*, if the Virgin of Divine Wiſdom do not call it back again to convert; which is here ſet before the Soul for a *Looking-Glaſs*. *Fur-*

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Further concerning the Complexions.

29. WHEN the Soul *Imagineth* into, or according to, the Complexion, and ſo eateth thereof, and turneth itſelf from God's *Word* and *Will*; then it doth as the *Property* of the Complexion is: it receiveth all whatſoever is injected from the Conſtellation into the Complexion; all whatſoever the Spirit of the great World introduceth into the Complexion with *its* Imagination: It poiſoneth itſelf, through the *Deſire* in the Complexion as to ALL outward Things or Subſtances, as to all whatſoever the World doth in Words and Actions: That the Deſire of the Complexion bringeth into the Soul's-Fire, and therein the Soul's Fire *burneth*.

30. Here Men find, *how* all Evil Actions and Works *burn* in the Fire of God the Father, *in which* the Soul ſtandeth: Now that which is not agreeable or *conformable* to the Love of God, that the Love *cannot* receive.

31. And here Men find, *what*, and how, a Thing is Sin, *how* God becometh angry, when, with the Soul's burning or Life, ſuch Abominations as Men act, are become introduced into *Him*, which keep off the Soul from the Love of God, and make the Soul's Fire *ſtark Blind* as to God's Wiſdom and Light.

32. For * God's Spirit goeth not into the Fire-burning or Life of the *Abomination*, till the Soul goeth out from thence again, and batheth itſelf again

* NOTE.

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again in the * *Water of the Eternal Life*; which is done through *earneſt* Repentance, *and there it becometh* Renewed *again in the Fire of God's* Meekneſs, *and in* the Holy Spirit; as a New Child; and beginneth again to drink of that Water, and liveth with or *in* GOD.

Now it followeth concerning the Four Complexions particularly or ſeverally *with their Properties: [as to] what the Soul and the whole Man doth; when the Soul Kindleth its Fire-Life meerly from the Complexion, and meerly from the Conſtellation.*

33. I. IF the Soul's Life be ſurrounded with the *Choleric Complexion*; then is it *fiery*, fierce, wrathful, climbing up or aſpiring, and conſuming; it affordeth alſo ſuch a Body as is *meager*, evil, fierce, wrathful, and angry; and if the *Soul* imagineth thereinto, or according to it, it kindleth the Complexion yet *more* vehemently; for that is alſo fiery.

34. Then there riſeth up in that Man, Anger, Pride or State, lofty Deſire of Exaltation; in Might and Pomp; to ſuppreſs all under Foot, to be a *Deſpiſer* and Scorner of the Poor and Miſerable, a Domineerer over the bended Knee, not regarding though a Thing periſh in his Anger; unleſs the *Conſtellation* hinder it, which oftentimes, uniting with the Complexion, *injecteth* ſomewhat, and hindereth many Things.

35. There

* Joh. iv. 10. 14.

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35. There is great *Danger*, with, or in, this Complexion, if the Soul liveth according to the *outward* Imagination; it hath a hard Bond, when one Fire-ſource or Quality is bound or tied to the *other:* The fierce wrathful *Devil* hath a powerful Acceſs to it; for the fiery Property is uſeful for him: He is alſo Proud, Stately and Envious; and ſo alſo is THIS *Complexion.*

36. O how hardly will the Soul be looſed or freed, when it is *quite* kindled in this Property: The Devil *need not* tempt it; it goeth along very willingly after his Pipe.

37. It will not eaſily be ſad or ſorrowful, for it hath in the Complexion a Fire-Light, and it ever ſuppoſeth that it is God's Light; that it is in good Ways; and yet, is a proud, ſtately, envious, angry, violent, oppreſſive or tyrannical Will and Spirit, ſo long as the Soul makes uſe *only* of the Complexion.

38. O, it affordeth a flattering hypocritical Shew in its Pomp, out of its Fire-Complexion and Hypocriſy in its great Pride and lofty Mindedneſs, and yet will be *eſteemed* Holy: O thou * *Devil in the Form of an Angel*, how dark art thou when the Complexion breaketh in *thy* DYING.

39.

II. The *Sanguine* Complexion is Meek or Gentle, Lightſome, and Joyful, according to the Property of the *Air*; it is Cogitative, Courteous or Affable, Mild and Amiable, and *reſembleth* Life itſelf.

40. If

* 2 Cor. xi. 14.

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40. If the Soul be ſurrounded or encompaſſed with this Complexion, and imagineth thereinto or according to it, and will live to it; then it ſheweth itſelf friendly, ſubtile, it will try or experiment many Things, and *all* is ready at its hand; all whatſoever the *Conſtellation* frameth, that it experimenteth in the *Complexion:* It is cheerly or Joyful, yet ſuddenly alſo it is afraid ſtanding before the Fire power, *viz.* before *Great* * *Perſons*, but in itſelf is reſolute in its own Thoughts or Opinion, *without* Advice or Counſel of others: It is of a *ſharp* Reaſon, through the Complexion as to the outward Spirit: it doth not commonly any Hurt in its *Anger*; it is ſuddenly elevated, ſtout or courageous, and ſuddenly falls again, as the *Air* doth.

41. It ſhould be watchful, for the Devil is in rage againſt it, neither can he in *this* Complexion obtain much; he would fain perplex it that it might have *multitude* of THOUGHTS, that it might NOT imagine after or according to the Kingdom of God: He caſts ſtrange Things before it, to ſpend its Time with; and it willingly ſtudieth upon *many* Things: For the Stars caſt or inject their Imagination into the *Air*; whence it getteth many ſtrange far-fetched various Thoughts.

42. This Man leadeth an affable, ſociable, honeſt *ſimple* Life with every one, but the *Devil* eagerly ſets on his Enemies againſt him; *he muſt ſuffer much*; but he paſſeth lightly through it, as the *Air* paſſeth through a Thing; he is ſeldom very ſad or ſorrowful.

43. For

* *Perſon.*

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43. For he hath not a *fiery* heart in him, therefore alſo the Terror doth not burn eagerly in him; but he ſhould beware of Unchaſtity and Idolatry, in theſe the Devil hath an acceſs into the *Complexion.*

44.

III. The *Phlegmatick* Complexion is according to the *Water.*

If the Soul be encompaſſed or ſurrounded with *this* Complexion, and thence bloweth up its Life; then it is a ſtiff ſwelling *Life*, dull, very perverſe and regardleſs; of a groſs Body; and of mean Reaſon; and yet through *diligent Teaching*, all ordinary Matters may be brought into it, if the *Moon*'s, or Lunatic Power, doth not meet with it; but then it is a meer *Lump* or Clod of Earth, moreover through the *Moon*'s Power, it is very unrighteous, injurious or *wrongful.*

45. Out of this Complexion any thing may be framed; the *Water Spirit* receiveth all Sorts of Things, ſuddenly Evil, ſuddenly Good; it giveth forth itſelf readily in a *hypocritical* Shew of Holineſs, and aſcribes to itſelf an honeſt, righteous or upright Life, but with very great Mixture of the contrary.

46. The Water is *ſhining*, and the Soul alſo is not eaſily drawn into God's Anger and the Dark World, which is in its *Center*; it bites freely, at the Abominations of the World; and covereth it under the Water-glance or ſhining, *ſuppoſing* it to be God's Glance or Luſtre.

47. The Devil can introduce *all* wickedneſs, which he knoweth in Hell, into this Complexion:

 if

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if the *Conſtellation* hinder not, and the Soul *permit* and ſuffer it, he getteth as much here as in the Fire of the Fire-Complexion: For Sin is as lightly regarded therein, juſt like a Stream of Water, that paſſeth away, undiſcerned.

48. He hath alſo Power herein to tempt and *aſſault* with Sorrow and Sadneſs, when it will give way to him; for he darkneth or *obſcureth* the Glance of the Water with the introduced Sins; and incloſeth the Soul, that it keeps back from God; but in the *Storm* or *Combat* of the Soul, if it will with Force break out of the Houſe of Sadneſs, he can *not long* ſtand out here; the Complexion is too weak, he can hold out *better* in the Fire.

49.

IV. The *Melancholy* Complexion is like the ſorrowful ſad *Earth*; which always ſtandeth in Fear before the fierce Wrath of God, which came into it in the Creation; it giveth a competent Underſtanding, and yet ſomewhat deep in Thoughts: The *Chamber* of *this* Complexion ſtandeth open, it may apprehend much, if Grief or Perplexity hinder not.

50. If the Soul be encompaſſed or ſurrounded with this Complexion, ſo that it eateth thereof, then is its Fire-burning *very dark* or obſcure, very ſad or ſorrowful; it eſteemeth not greatly of any worldly Pomp, Bravery or Pleaſure; it is always through the Complexion ſorrowful and fearful or *timorous* as the *Earth:* The *Devil* aſſaulteth it ſorely, and would always fain thruſt it headlong *fully* into the Darkneſs, into HIS *Kingdom.*

51. For

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51. For where it is dark, there he * freely enters in; he maketh Repreſentations or Images before the Soul, and terrifieth it with his *Wiles*, or abominable *Thoughts*, that it ſhould *deſpair* of GOD's *Grace*.

52. For the Soul, in this Chamber of *Melancholy*, doth not introduce any thing much ſerviceable to him; unleſs it depart or fall away from God's *Grace*, and become totally careleſs and vain: then can the Body afford to be a Murderer, and a Thief, or a Robber, who regards Man, God, *and the* Devil, all alike: for if it will fall away or deſiſt, and giveth itſelf up to the *Complexion*, to do what THAT will with it; then that Man will do ALL whatſoever the *Conſtellation* in the *Complexion* worketh; and the *Devil* mixeth his Imagination therein.

53. But while it remaineth in *Strife* againſt the ſad Complexion, there is none of the FOUR Complexions into which *leſs* Abomination would become introduced: For it is always in Strife againſt the *Devil*, it knoweth that it hath him for a near Neighbour.

54. For the *Darkneſs* is his Dwelling-Houſe, and therefore he ſo readily aſſaulteth or ſets upon the *Melancholy*; he would either have it into the Darkneſs, or throw it down, that it may deſpair, and give over: For *he* knoweth *well*, what the Soul can do if it kindleth the Light of God in itſelf: then it kindleth or burneth his Fort of *Robbery* for *him*; and then he ſtandeth in great Shame,

* *Gen.*

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and his cunning Treachery becometh Manifeſt or *Revealed.*

55. In *no* Complexion doth the Devil's Will or Intentions become *clearer* Manifeſted, if the Soul become kindled in *God's Light*, then in the *Melancholy*; as the Tempted know very well, when they once break open his Fort or *Den* of Robbery; they know in the Complexion in Nature, ſuddenly, what a foul ſhameleſs Bird *he* is: afterwards he doth not readily come near it, unleſs the Soul be ſecure and *negligeut*, and enter as a Gueſt into the Houſe of *Sin*, and then he cometh like a fawning Dog, that the Soul might not know him, he ſtroweth Sugar upon it, aſcribing *Honeſty* and Virtue to the Soul, till he can bring it again in the Complexion to eat the *Food* of Sorrow.

56. Oh how Subtily or *Craftily* and *Malicioufly* he dealeth with it, as a Fowler goeth about to catch Fowls: He terrifieth it in its *Prayers*, eſpecially in the *Night*, when it is dark; he caſteth his Imagination into it, ſo that it thinketh God's Anger hangs over it, and would *deſtroy* the Soul: he makes as if he had Power over the Soul, as if IT were HIS; and yet hath not a Hair's Power, unleſs itſelf deſpair, and give up itſelf to him; he dares not ſpiritually either poſſeſs or touch it only with the IMAGINATION, through the Complexion, he ſlips or *ſteals* into it.

57. And that is the Cauſe why he ſo tempteth or aſſaulteth *this* Soul; that the Complexion Chamber is *Dark* or Obſcure; for he cannot ſlip or inſinuate *his* Imagination * into the Light; he muſt

* *viz.* Into the other three Complexions.

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muſt do that only with or by Man's Sin: but in *this* Complexion he can do it, it is near [of *quality*] to his Deſire, ſeeing this † Deſire maketh Darkneſs or Obſcurity, ſo that *Fear* is therein; becauſe of the raw, crude or rough Earth: Elſe he had no Spark of Right more therein or thereto, than *in* the other: He can effect no more with the Imagination, but to terrify that Man and make him doubtful: but if the Soul itſelf doth not deſpair, and give up itſelf to him; then he bringeth it to that, that it might *deſtroy* itſelf; he *dares not* deſtroy it, unleſs *itſelf* doth it.

58. The Soul hath *Free will:* if it ſtandeth before the *Devil*, and will not do as he willeth, then he hath *not ſo much* Power as to dare to touch the outward ſinful Body: He boaſteth himſelf indeed of Power, but he is a *Liar:* If he had Power, he would ſoon ſhew it.

59. But No! CHRIST hath with his entering into Death, into the Dark-Chamber of Death, and *into* HELL, unſhut the Gate to all Souls, every one may enter in; The ‡ *Devil's* Snare, by which he bound and tied the Soul in *Adam*, *is* become *broken* § *on the Croſs:* O how unwillingly doth he here ſpeak of the Croſs; it is a ‖ *Peſtilence* to him, if it be done earneſtly.

60. The *Devil* always readily caſteth the Melancholy Man's *Sins* before him, and giveth forth, that he cannot attain God's Grace, and *therefore* ſhould deſpair; ſtab, drown, hang, or any other Way kill himſelf, that he may get an Acceſs or

† Or Complexion. ‡ 1 Tim. iii. 7. § Col. ii. 14, 15.
‖ Hoſea xii. 14. 1 Cor. xv. 54, 55.

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Entrance into the Soul; For elſe he neither dare nor can touch it.

61. But if he can bring it about, that it is willing to do ſo, then he is as the *Executioner*, that bindeth a Priſoner and bringeth him to *Judgment*; yet *he* dares not judge it or deſtroy it, unleſs itſelf doth it.

A Receipt *for the* BLACK DEVIL.

62. WHEN he tempteth the poor Soul, that it ſhould deſpair, a Man ſhould give him when he cometh this *Receipt* to eat: The *Devil* is a Stubborn, Proud, Stately Spirit; and a Man cannot reſiſt him more to make him give back, than by taking a cheerful Mind againſt him, very *courageouſly* and ſtoutly, not to be afraid of him; for he hath not the Power of a *Straw:* do but deſpiſe him, object his Fall to him; how he was a *Bright* Angel, and now is become a *Black* Devil.

63. When he cometh at firſt, diſpute not with him at all; when he bringeth the Regiſter or *Catalogue* of Sins, and pretends his Power over thee and Acceſs to thee, give him at firſt no Anſwer to *that:* But when he cometh, and with the Imagination ſtrikes at the Soul, and caſts *evil* Thoughts into *thee*, and *thy* Sins *before* thee, and doth as if he would carry thee away in terrible Lightening; then take to thee a courageous Mind againſt him, ſaying, *Whence doſt thou come, thou* * *Black Wretch?* I thought thou hadſt been in Heaven

* Schwarthans.

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ven among the Angels, how comeſt thou driven thence, and *loadeſt* thyſelf with the Regiſter or *Catalogue* of God's Anger; I thought thou hadſt been a Prince in God; how art thou then become his *Executioner?* Is ſo fair an Angel become a ſlave Executioner? Fye upon thee! what haſt thou to do *here* with *me?* Away to Heaven to the Angels if thou art God's Servant: Fye on thee, pack hence thou *Slave* Executioner: go to thy own Angels, thou haſt nothing to do *here:* **This Receipt* he eateth readily, it ſerveth for his Health.

64. But if he will *not* give back, but will ſtill read on the Regiſter or Catalogue of *Sins*; then ſtand boldly before him and ſay, Hearken! Read this firſt: † *The Seed of the Woman ſhall cruſh* or bruiſe *the Serpent's Head:* Canſt thou not find it? Stay a little; I will kindle a *Light*, that you may find it: For it ſtandeth about the Beginning of the *Bible*, where *Adam* fell into *Sin*; then wrote God's Anger firſt: ‡ *For the Woman's Seed ſhall cruſh* or bruiſe *thy Head:* This is the *Second Receipt* which he readily eateth.

65. If HE will *not yet* give back, but ſaith, Thou art a great *Sinner*; and haſt purpoſely committed this or the other great Sin; alſo *knoweſt well* that it was iniquity; and wouldſt ſtill a while trim thyſelf with God's Grace; whereas yet God's Anger is already kindled in *thee*, and thou now *at preſent* art the Devil's own.

66. Thus it enters into the poor Soul from the *Devil*'s Imagination, that it is afraid, and thinketh thus: Thou art a great Sinner, GOD hath *forſaken*

* The 1ſt Receipt. † Gen. iii. 15. ‡ The 2d Receipt.

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ſaken thee becauſe of thy Sins, now will the Devil fetch thee away, and make an End of thee, ſo that it beginneth to be afraid of him.

67. Now when he cometh thus; take to thee *once more* a Courageous Mind, out of or from CHRIST, again, and ſay; I have ſtill ſomewhat for thee, O *Devil*, that thou mayeſt become an Angel again, receive it *into* THEE and ſay; * *The* BLOOD *of* JESUS CHRIST *cleanſeth us from* ALL *our* SINS; alſo, † *The Son of Man is come to ſeek and to ſave that which is loſt.*

68. What wouldſt thou Devil give for this; That God in thee were become Man, or *Incarnate?* I have always an open Door of *Grace* into THAT: but thou haſt *Not*; thou art only a *Liar:* pack hence away, thou haſt nothing in Me; tho' I am *indeed* a *Sinner*, yet *Thou* art Guilty of it: Thou haſt wrought the *Sin* in me, through thy Deceit and Treachery: Now take that which is THINE; The SIN is THINE; The SUFFERINGS and DYING of JESUS CHRIST is MINE: He is therefore become a Man, becauſe he will deliver us from *Sin:* Thou haſt wrought the Sin in Me, THAT keep for THYSELF; and my Lord JESUS CHRIST hath wrought in Me the Righteouſneſs, which availeth before God; THAT I keep for myſelf; his Suffering and Dying for Sin is *mine*; ‡ *he hath died* for my Sin which I have committed, *and is riſen again* in his Righteouſneſs; and hath compriſed my Soul in his Satisfaction; CHRIST is in me, and I am in

* 1 John i. 7. † Math. xviii. 11. The 3d Receipt.
‡ Rom. viii. 34.

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in him; and my *Sin* is in *Thee*, and *Thou* art in *Hell.*

69. Scorn him; saying, Alas! fair Angel, that *wouldst not stay* one Day in Heaven; He was a Prince, and now loads himself with the Register or *Catalogue* of Sins with that dirty Sack or *Satchel:* Thou Executioner's Slave; take away my Sin in thy Beggar's Pouch, thou art only become a Slave of Sins, carry them to *thy* * *Lord* and Master; then should I be free of them, and then would Christ's *Merit*'s continue to me.

70. Christ said, † *My Sheep are in my Hands, and none can pluck them out from me; the Father who hath given them to me is Greater than All.*

71. Thou fair Angel; how art thou become a Bearer of the *Wallet* of Sins; of a Prince a *Beggarly Slave:* Hence with the Sack of Sins! and take *mine* also with thee; thou needest nothing but *Sins*; thou hast no Part in my Soul: If thou CANST, devour me, here I stand.

72. But hearken; I have a *Mark* or Sign in me; that is the Sign of the CROSS; ‡ *On which* Christ *slew Sin and Death*; and destroyed *the Hell* of the *Devils*; and bound him in God's Anger: Swallow that also with it, THEN thou wilt be an Angel again.

73. Let not thy Thoughts *dispute* with him; neither be thou afraid of him; be courageous and bold, whether it be by Day or by Night, *he dare do nothing*, though thou scornest him in the most horrible

* The Anger of God, whose Servant the Devil is. † John x. 27, 28, 29, 30. ‡ Heb. ii. 14.

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horrible Manner, *if he giveth thee* Cauſe; *elſe* ſcorn him not.

74. If he cometh not with Terror and Affrightment, then he is not there: but it is the Soul's being afraid of the dark Abyſſe; which is afraid before or at God's Anger: *Often it thinketh*, when the Melancholy Complexion becometh kindled with the fierce Wrathfulneſs of the *Conſtellation*: that the Devil is there; but he is NOT.

75. When he cometh, he cometh either with *great* Terror or as an Angel, ſo lovingly as a *fawning* Dog.

76. If he cometh in the Dark, and thou being in a dark Place, and terrifieth thee; *depart not* from the Place for him, do not fly before him; he is not of ſuch validity, that a Man ſhould give Way for him.

77. Scorn him in the *Darkneſs*, and ſay, Art thou there? I thought thou hadſt been *an Angel of Light*; but thou ſtandeſt there * leering in the Dark, as a Thief: there are many other Places for thee, where there is more *Stink* than here; ſeeing thou goeſt about ſeeking after the *Stink* of *Sin*; but provoke him not, that he may not get an *Opportunity* againſt thee.

78. A Courageous Man, that doth not flinch from him, he doth not eaſily terrify; eſpecially if he reſiſteth and ſcorneth him; for he is proud, and would always fain be *Lord* and *Maſter*: If a Man will not give Way, and depart for him that makes him *weary*, and he will not ſtay there; but if he goeth away from thence with a *Stink*; then

away

* *Lauren.*

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away quickly from thence, and ſay, Fye on thee thou ſtinking beggarly Slave, how doſt thou ſmell of thy Lodging; it ſmells juſt thus in a Jakes: he will not ſuddenly come again with Terror.

79. Let thy Mind hold no Manner of Diſpute with him; he is not worth it; † *Image* or repreſent but this one only little Text or Saying, thou haſt enough therein, and needeſt no other Comfort; which is, ‡*The BLOOD of JESUS CHRIST the SON of GOD maketh us clean from ALL our SINS.*

80. Wrap up all thy Thoughts thereinto; let no other go forth from thee; let the *Devil* inſinuate or ſuggeſt into thee through *his* Imagination what he will: but think it all *Lies* what the *Devil* ſaith; but that *Saying* or Text is true; keep THAT for thine, let the Devil ſuggeſt what he will.

81. Do not look after much Diſpute againſt his Terror; he is too ſubtle or crafty *for* thee; he teareth the firſt and beſt out of thy Heart, that thou ſhouldſt forget it, or doubt of it; wrap but the Soul into that *one* only Thing; it is *ſtrong enough* to withſtand him: if thou wrappeſt thy Soul thereinto thou mayeſt well *ſcoff* at him; he cannot touch thee, alſo he will not ſtay long: if thou doſt *not* give place to him, then he is to his other Servants as to Men, become a *Scorn*, alſo before the holy Angels, then he will fly before all Things *e're* you ſcorn him.

82. Repeat that Saying or Text, *comprehend* it in thy Heart: and take to thee a Courageous Mind

† Imagine, think, or repreſent in thy Mind. ‡ Matth. xviii. 11. NOTE.

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Mind againſt him; the *Spirit* which ſticketh in that Saying or Text will aſſiſt thee well enough: tho' thy *Soul tremble* before him, yet *reſiſt* him in or as to the fierce Wrath; as if you would lay your *Life* upon it; nothing will hurt you; he dares uſe no Force, neither hath he any, while a Man *liveth*, in *this* time, he dareth do nothing to him.

83. For CHRIST hath opened the Grace-Door; which ſtandeth open to the poor Sinner, *while* he liveth upon the Earth; that very Grace-*Door* is open in the Soul of Man: CHRIST hath broke open the faſt Encloſure, which was ſhut in God's Anger, in his Soul.

84. Now ALL Souls qualify or ſympathiſe in ONE, they come ALL out of or from ONE, they are together all of them but one only * *Tree* with many *Branches:* His breaking open is paſſed upon all Souls out of or from him, even upon *Adam*, and all along upon the *Loſt Man:* † The Grace-Door ſtandeth open to ALL; God hath barred it up from *none*, but thoſe who *themſelves* ‡ *will IT not:* the Mark or Sign of his Entrance into the Humanity, is manifeſted to ALL Souls; and that will alſo be a Witneſs againſt the Ungodly at the *Day of Judgment*, that he hath contemned it. [*viz.* the Door which is the Grace of God innate in the Soul.]

85. Alſo, § *Though our Sins were as red as Blood*, as *Iſaiah* ſaith, yet the Grace-Door ſtandeth *open* to

* John xv. 5. † Note. ‡ Or deſire it not to be open. § Iſa. i. 18.

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to HIM : for when he turneth or converteth, *they ſhall become as Wool, white as Snow :* Furthermore *Iſaiah* ſaith, ‡ *Can a Mother forget her Child, that ſhe ſhould not take Compaſſion on the Son of her Body or Womb : and though ſhe ſhould forget, yet I will not forget THEE : For behold, I have Marked* or Signed *thee in my Hands : viz.* in his *Hands* pierced through with *Nails* ; and in the *Hole* of his *Side* he hath Marked or Signed the SOUL of *all Souls.*

86. Now if any will not come, and lay himſelf therein, but will *contemn* the Print or Mark of CHRIST's *Wounds*, or ſuffer the *Devil* to cover or obſcure it, he is guilty of himſelf ; and tho' he do cover it, yet it ſtandeth imprinted in the *Greateſt* Sinner *that is in the* World : For *Iſaiah* ſaith in the *Spirit* of CHRIST, § *Though a Mother ſhould forget her Child*, which very hardly cometh to paſs ; yet his *Love* and Grace ſhall *not be forgotten.*

87. He hath not forgotten the SOUL, though it were Blood red in Sin : for he hath Marked or Imprinted it in HIS Blood and Death ; not ſome only, but the *Tree*, with its *Root* and *Branches : As Sin came from One upon All ; ſo alſo came the Righteouſneſs through Chriſt upon All*, ſaith the Apoſtle ; ‖ *As Sin preſſed from One upon All* to Death ; *ſo alſo the Righteouſneſs out of Chriſt preſſed from One upon All* to Life.

88. But that all of them *will not* is their own Fault ; they have *Free-Will :* God willeth that all ſhould become ſaved : And Pſal. v. 4. * *Thou art not a God that willeſt Evil* ; Ezek. xxxiii. 11.

 As

‡ Iſa. xlix. 15, 16. § Iſa. xlix. 15. ‖ Rom. v. 18.
* Pſal. v. 4.

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† *As true as I live, ſaith the Lord; I will not the Death of a Sinner, but that he Convert and Live.*

89. Therefore ſhould no Soul *think:* the Meaſure of my Sin is full, God hath forgotten or forſaken me, I cannot become ſaved; NO: He hath imprinted him in his Hands in the *Wound-Marks* or *Prints* of the *Nails*; he is a little *Branch* on the great *Tree* of all Souls, and qualifieth or co-worketh with all alike, as a Branch with the Tree: *While* he liveth in this World, *he ſtandeth* in the Tree; even ſo long as the Soul is *cloathed* with Fleſh and Blood.

† Ezek. xxxiii. 11.

THE

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THE
SECOND CHAPTER.

Concerning the Temptation from or out of the Complexion and the Conſtellation.

90. THE Temptation cometh *not* all from the *Devil*, eſpecially as to *Melancholy Men*; moſt Sorrow or Sadneſs cometh from the Imaging or Repreſentation of the Soul, when it muſt ſtand in a melancholy Inn or Lodging, there it is eaſily ſad or *ſorrowful*, and thinketh God hath forgotten or forſaken it, and will not have it.

91. For the *Melancholy* Complexion is *Dark* or obſcure, it hath no Light of its own as the *other* have; but it belongeth not to the Subſtance of the Soul; it is *in this Time* of the Outward Life, only the Soul's Dwelling-Houſe.

92. Therefore *alſo* the Soul's *Holineſs* and *Righteouſneſs* ſtandeth not in the Complexion, but in the Heaven with GOD: For St. *Paul*, *Philip* iii. 20. * *Our Converſation is in Heaven:* This Hea-

 ven,

* Phil. iii. 20.

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ven, where God dwelleth, is *not* manifeſt in the *Complexion*, but in itſelf, in the *Second* Principle.

93. It often cometh to paſs, that the *moſt* Holy Souls thus become covered and ſad or afflicted and ſorrowful: God alſo *often permits it* ſo to be, *therefore*, that they ſhould be proved or *tried*; and wreſtle for the Triumphant Crown or Noble Garland of Victory.

94. For when the Soul getteth the Garland of the *Holy Spirit* with Storming and great Conſtancy and Perſeverance, then it is *much* Nobler *and* Brighter, then when it becometh *firſt* ſet upon the Soul, *after* the Dying of the Body.

95. For the *Revelation* of JESUS CHRIST ſaith, * *Whoſoever overcometh, to him I will give to ſit with me upon my Throne, as I have overcome and am ſet with my Father upon his Throne:* † Alſo, *Whoſoever overcometh, to him I will give to eat of the hidden Manna; and will give him a good TESTIMONY; and with that Teſtimony a New Name written, which none knoweth but he that hath received it.*

96. Often hath the ‡ *Conſtellation* an evil *Conjunction* or *Aſpect*, often Darkneſs in the Sun, and in the Moon; or an obſcuring or clouding of the Sun and Moon. If then *Mars* caſteth his Poiſon-Rays or infecting Influence thereinto, and that the *Conjunction* cometh to paſs in an *Earthly Sign*, in the Melancholy Chamber; then it terrifieth that Soul mightily, which is ſurrounded or encompaſſed with a Melancholy Complexion; It ſuppoſeth con-

* Rev. iii. 21. † Rev. ii. 17. ‡ The Inward Conſtellation in the Complexion.

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continually that the fierce wrathful *Anger* of God or the *Devil* is there, who cometh, and would fetch away the Soul.

97. For it feeleth in the Complexion the Poiſon Rays of *Mars*; moreover it ſeeth that it is in a Dark or Obſcure Inn or Lodging; and then it thinketh God hath rejected or *Reprobated* it; he will not have it, eſpecially when it imagineth or ſearcheth into the Complexion, ſo that it eateth of the Poiſon of *Mars*, and bloweth up its Fire-Life therewith: then there is great bitter Anxiety and *Fear* of the Devil and God's Anger in it.

98. And it ſpeculateth and thinketh or ſurmiſeth; * *God hath not* † foreſeen or *elected IT in CHRIST*, to Eternal Life, it is ſo dejected that it ‡ *dare not lift up its Countenance to God*; but thinketh continually, IT is one of the greateſt of Sinners, and that the Grace-Door is ſhut: And yet in Truth *this* is nothing elſe but the *Phantaſy* of or from § *the Conſtellation* in the *Complexion*, wherein the Soul vexeth or tormenteth itſelf.

99. Now when the *Spirit* of the Great World or *Macrocoſme*, with the *Conſtellation* of the Stars, is come forth ‖ *therein:* It driveth on its Juggling Sport in it, and bringeth wonderful *Phantaſies* thereinto; ſo that the Soul dejecteth or afflicteth and tormenteth itſelf, and the *outward Spirit* alſo at length totally kindleth itſelf in the Earthly Source or Quality: whence the Wheel in the *Center* of Nature becometh *whirling about*, ſo that

 the

* Rom. viii. 29. † Or Predeſtinated. ‡ Luke xviii. 13.
§ *Note*, The Conſtellation here mentioned is inward in the Microcoſme, not outward in the Macrocoſme. ‖ Note.

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the Spirit cannot apprehend or comprehend and retain or preſerve the *Thoughts* or Senſes; which is *Phrenſy*, Madneſs and Phanatiqueneſs, and many times befalleth *Melancholy People*.

100. And when the *Devil* ſeeth *that*, he inſinuates his Imagination thereinto, and perplexeth the Soul much more, but he hath no Authority or Power, only the anxious Source or Quality is the Source or Quality of *his Life:* he is very readily preſent with it; for he is, without that, an *Enemy* of Mankind.

101. Therefore none that is tempted from Sorrow or Sadneſs ſhould image or repreſent to himſelf, when this tempteth him through the Complexion, that it is from the *Diſfavour* and Anger of God; for it is a *Phantaſy* from the *Complexion* and *Conſtellation*.

102. For Men ſee very well, that the worſt and *moſt fatted* Swine of the *Devil*, that wallow every Day and Hour in Sin, are NOT ſo ſad, ſorrowful and aſſaulted, or tempted and afflicted: and the Cauſe is, they have an Outward Light in the Complexion, *wherein they* Dance *to* the * Devil *in the Form of an* Angel: But ſo long as there is the leaſt Spark in Man, which doth † *deſire* the Grace of GOD, and would fain become ſaved; *ſo long* God's Grace-Door is open.

103. For he that is forſaken or rejected of God, whoſe *Meaſure* is FULL, he regardeth neither *God* nor *Man*, nor the *Devil* neither, *at all:* he is ſtark Blind, and goeth vainly up and down *without Fear:* he hath an outward *Cuſtomary Round* in his

* 2 Cor. xi. 14. † That is Deſire to exerciſe the Grace of God.

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his Worſhip and Service of God: A Beaſt goeth into the Sanctuary, and a Beaſt goeth out from thence again; there is no Divine *Experimental* Knowledge, only Conceit, Opinion, Fictions and Cuſtom, and THAT he accounts for HIS Holineſs.

104. Whereby the Melancholy Mind may know, that God doth not ſo manifeſt his Anger, in this Life; for although the *Ungodly* is puniſhed in this Life, yet he accounts it as a Thing that is done by *Chance* and by *Miſhap*.

105. For *Iſaiah* ſaith in the *Perſon* and *Spirit* of CHRIST, ‡ *He will not break the Bruiſed Reed, nor put out the* Glimmering or *Smoking* Tinder or *Flax:* Alſo Matth. xi. 28, 29. § *Come to me all that are weary and heavy laden, his Yoke* is even ‖ THIS; what Nature bringeth to the poor Soul, whether Temptation, Perſecution, Cares, Troubles, Neceſſities, Afflictions or Sickneſs, Men ſhould only bear it with Patience, and caſt themſelves into his *Love* and *Mercy*, it hurteth not the Soul at all, it is in Truth rather *much the* better *for it*.

106. For while it ſtandeth in the Houſe of Sorrow or Sadneſs, it is not in the Houſe of *Sin*, or in the State, Pomp, and Pleaſure of the World: God holdeth it therewith, in a *Reſtraint* from the ſinful Pleaſure of this World: But if it muſt a little while ſorrow and lament, what is that? *How ſoon* will it be releaſed from the Houſe of Sadneſs, and put on the *Victorious* Crown of Eternal Joy?

107. O *Eternity*, thou art very long: what is it that a Soul muſt a *little* while be ſorrowful, and after-

‡ Iſa. xlii. 3. Matth. xii. 20. § Matth. xi. 28, 29. ‖ NOTE.

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afterwards have *Eternal* Joy? for * *He will wash away all Tears from their Eyes:* Only as long as there is never ſo little a Spark in the Soul which panteth or longeth after God, *ſo long* is God's Spirit IN that little Sparkle.

108. For that a Man deſireth and panteth after God; that *cometh not* from Man, it is † *the Drawing of the Father* in his Son JESUS CHRIST to him: The *Holy Spirit* is the Divine Deſire itſelf: no Man can deſire God *without* his Spirit; THAT itſelf IS, in the Deſire and retaineth the Will of the Deſire in God, ſo that the poor Soul *is* preſerved.

109. Saint *Paul* ſaith, ‡ *We know not what we ſhould ſpeak before God when we pray; The Spirit of God helpeth us mightily with Sighs and Groans unutterable, according as it pleaſeth God:* Why ſhould we then long doubt of his Grace, when as he is *more willing* to receive us to Grace, than we are to come to him?

110. See what he did to the ‖ *Loſt Prodigal Son, who had conſumed his Father's Inheritance or Portion, with the fatted Swine of the Devil, and was become a naked ſlinking Swineherd when he ſaw him, that he had turned to him again,* how *he fell about his Neck and kiſſed him,* ſaying, *This is my dearly beloved Son whom I had loſt, he is come again; he was dead and is become living;* how *he commanded to make ready,* and to *rejoice with himſelf for his Son that was Evil:* As CHRIST further teacheth, That § *there is more Joy in the Kingdom of Heaven among*

* Rev. vii. 17, Chap. xxi. 4. Iſa. xxv. 8. † Joh. vi. 45.
‡ Rom. viii. 26, 27. ‖ Luke xv. 11, 13, 15, 20, 23, 24.
§ Luke xv. 7.

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among the Angels of God, for one Sinner that Repenteth, than for Ninety-nine Righteous that need no Repentance.

111. The loſt prodigal Son is the poor *ſinful* Man, when he *acknowledgeth* himſelf that he hath been a great Sinner, and *purpoſeth* to turn to God's *Mercy*; then thus our dear Father in Chriſt meeteth him; and thus receiveth him with great Joy, and the Angels and holy Souls in *Heaven* rejoice exceedingly, that once a dear Soul of a dear Brother is come to them out of the Houſe of *Sin*, out of *Death*.

112. A ſad ſorrowful Soul perplexeth itſelf and is troubled about this, that it cannot awaken *great Joy* in the Heart in its Deſire; it ſigheth, lamenteth and thinketh God will have none of it; becauſe it can *feel* nothing thereof: it looketh on other Men and ſeeth *them cheerly* and *merry*; who are in the like Balance or Condition with itſelf, fearing God; then it thinketh, that very Joy ſtandeth in God's Power, but itſelf is not accepted before God; God will *not* have it, it will *needs feel* God in the Heart.

113. *Before* the Time of my Knowledge it was juſt ſo with me; I lay in hard Strife till I *obtained* my Noble Garland; then I firſt learned to know, *how* God *dwelleth not* in the outward fleſhly Heart, but in the *Center* of the Soul *in himſelf*.

114. And then I firſt * perceived inwardly and intimately, that God had thus drawn me in the Deſire, but I *underſtood* it not before; I thought the Deſire was *my proper own*, and that God was far

* And before I was aware. *Ward ich deſſen inne.*

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far diſtant from US; after that I ſaw and rejoiced in this, that God is ſo gracious, and do *write it* for an Example to others, not in the leaſt to deſpair, when Comfort ſtayeth and is deferred; according to the Pſalm of † *David* ‡ *If thou ſtayeſt even till Night and till the Morning*, &c.

115. It hath come to paſs ſo with the *greateſt Saints*, that they muſt often *wreſtle* for the Noble Garland; none will be crowned therewith, *unleſs* he wreſtle for it.

116. Indeed it is depoſited, or laid up or by, or laid aſide *in the Soul*; but it lieth in the Second Principle; the Soul ſtandeth in the Firſt; if it will put that on in this Life-time, then it muſt *wreſtle* for it: but if it do not attain it in this World, yet it obtaineth it after this Life-time, in the laying off of § *this Earthly Tabernacle*: For Chriſt ſaith, ‖ *Be of good Comfort; I have overcome the World:* Alſo, *In me ye have Peace, in the World Anxiety and* Trouble.

117. The Noble or Precious PEARL lieth in many a tempted troubled Mind, very much *nearer* than in thoſe that ſuppoſe they have comprehended it; but it hideth itſelf.

Den wo er iſt am beſten mit
Da will er's nicht entdecken.

For where it is, at moſt and beſt,
There t'will not, that, *diſcover.*

But though it ſeemeth as if it would not, but *refuſeth* to appear, let not that terrify any Soul.

118. It

† Pſal. xxx. 5. ‡ Then Joy cometh. § 2 Cor. v. 1.
‖ John xvi. 33.

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118. It hideth itſelf *therefore*, that the Soul ſhould knock and ſeek. For Chriſt ſaith, * *Seek, and then ye ſhall find; knock, and then it will be opened unto you:* † *My Father will give the Holy Spirit to them that aſk him for it:* Let God's Promiſe be accounted *moſt aſſured* to thee; and tho' thy Heart ſaith clearly no to it, yet be not thou diſſuaded from it.

119. For that is not believing; that a Man receiveth into his *fleſhly* Heart Joy in the *Outward Complexion*, ſo that the Mind in the Fleſh is *chearful* and merry, ſo that Heart and Reins tremble for Joy; this indeed is not yet FAITH: That is only the Holy Spirit's Love-Beams or Rays, a Divine Glimps or Aſpect, that is *not* conſtant or ſteady.

120. For God dwelleth not in the outward Heart, nor Complexion, but in himſelf, in the Second *Center*, in the *Jewel* of the precious Noble *Image*, of the Similitude of God: this is hidden in the Outward World.

121. The Right Faith is, that the Spirit of the Soul, with its Will, with the *Deſire*, enter into, *and* DESIRE *that*, which it neither ſeeth nor feeleth.

122. Underſtand; The Soul, as to what belongs barely to itſelf, ſtandeth not in *this* Time; ſo alſo it doth not ſend the ſubtile Will-Spirit, which originateth out of its Fire-Life *thereinto:* in that very Will-Spirit the *Pearl* becometh received or conceived, ſo that the Soul's Fire doth no more *afterwards* continue or remain in the Deſire.

123. For

* Luke xi. 9, 10. † 13.

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123. For ſo long as the *Pearl* remaineth in the *Will-Spirit*, ſo long the *Deſire* is in the Soul; for that little Pearl is a *Sparkle* of the Divine Love, it is the *Drawing* of the Father in his Love.

124. The Soul ſhould ſtand firm in its Deſire, though the outward from or out of the dark Complexion ſaith utterly NO, God is not there, for then there would alſo be *no Deſire* or Will after him: For where God is not in the Will-Spirit, there it is as it were blind and dead to *God*: It deſireth not God, it liveth in Opinions and Suppoſitions, It regardeth *not* the *Deſire* * after God; it is only a ſubtile Skill or eminent Faculty above *other* Beaſts, becauſe the Soul is higher *dignified* than *they*.

125. Therefore a ſorrowful Heart ſhould by *no Means* ſuffer the *Complexion* to image or imprint on its Heart, that God is not there preſent, or will not have it for His, *elſe* the Soul eateth of ſuch Imaging or Repreſentation, and becometh ſorrowful and ſad.

126. It is a great *Sin*, that the Mind truſteth ſuch a Phantaſy into the Heart: For the Soul, which is a Noble Creature out of GOD's *Nature*, becometh perplexed or anxious *therein*; the Phantaſy kindleth the Soul's Fire, ſo that it burneth in ſuch a ſmarting painful Source or *Quality*.

127. Dear Mind, think no otherwiſe, when the Anguiſh of the *Complexion* is kindled from or by the *Conſtellation*, but that it proceedeth from thence, that thou then ſtandeſt in † *God's Vineyard*; thou

* Or to be like him, as he would have us be, in Mercifulneſs, &c.
† Matth. xx. 1, 3, 6.

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thou ſhouldſt *Labour and not ſtand Idle* and be Lazy; for thou doſt God *great* Service thereby, and thy Labour is, that thou overcomeſt in believing, *tho'* perhaps *no Comfort* appear to thee in thy outward Heart; be not deceived.

128. That is *not* Faith that I ſee; but that is FAITH, that I truſt the *hidden* Spirit, and believe its WORD, and that I would rather loſe my Life than not believe ITS Promiſe: he wreſtleth rightly with God, as *Jacob* did the whole Night, who neither ſeeth nor feeleth any thing, and yet truſteth or *relieth* upon the PROMISED WORD, he overcometh God; according as it was ſaid to *Jacob*, * *Thou haſt wreſtled with God and Man, and haſt prevailed.*

129. But thou aſkeſt What WORD is THAT? *Anſwer.* It is THIS. † *My Father will give the Holy Spirit to them that aſk him for it.* THAT, it is of which the *Mouth* of CHRIST himſelf hath ſpoken, ſaying: When THAT cometh, ‡ *it will lead you into all Truth: For it will receive of mine, and make it known unto you.*

130. But that you may NOT doubt that it is certainly ſo, that the Temptation and Dejection cometh only out of the *Complexion*, I will ſet an Example before you, which may happen to a fiery or *Cholerick* Complexion, alſo much more to a *Melancholy* or Earthly one.

131. If thou walkeſt in any dark and diſmal Place in the Night thou art *afraid*, and thinkeſt continually there is ſomewhat there in the Dark that may terrify or affright THEE; what Kind

 of

* Gen. xxxii. 28. † Luke xi. 13. ‡ John. xvi. 13. 14.

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of Fear is this? Is the Flesh afraid? NO, then it would not go thither: the poor Captive *Soul* in the Flesh is afraid in the Darkness; it hath always an Expectation that the *Devil* will lay hold on Thee; for it knoweth that he dwelleth in the Darkness; and indeed the Fear is, that the *Devil* will lay hold on Thee; by which it may well be discerned, that the Fear cometh from the *Phantasy*.

132. Thus it goeth also with the poor Soul, in a constant continually *Dark* Complexion-*Chamber*, it is so desperately terrified, in that it must *dwell* in the dark Obscurity, and is always afraid of the *Devil*, and of God's *Anger*.

Advice concerning Melancholy, *one of the Four Complexions.*

133. A SOUL in the *Melancholy* Chamber should not by any Means speculate into or *meditate* on God's Anger; also should very *seldom* be alone, but with People that speak together and discourse familiarly; then the Soul imageth or imprints or represents that Discourse or *Conference* in the *Phantasy*, and speculateth or searcheth not, for no *Speculation* is profitable for it; when it *cannot* turn it to its Benefit and Welfare, it should let *That* alone.

134. Also this Man should not *read* such Writings, wherein is taught concerning a particular or *single* peculiar Election; they all teach of *That* WITHOUT understanding, and do not explain it

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it aright; as the High *Tongue* of the Holy Spirit *underſtandeth* it, and hath ſet it down; as in our other Writings it is ſufficiently declared.

135. He ſhould not uſe very many Sorts of Writings, but hold ſingly to the SCRIPTURES; therein he may find enduring ſteady *Comfort*.

136. But if he be indued from God, with a *Deep Mind* and *Thoughts*, ſo that the Soul *cannot forbear ſearching*; then let him in the Fear of God, with *conſtant Prayer*, lay himſelf upon or to the *Center* of Nature, that he may ſearch THAT, and then the Soul putteth itſelf into REST: For it ſeeth its own Ground, or Foundation, and ſo all Fear, Sorrow, and Sadneſs, ſuddenly vaniſh away from it.

137. Of this I know how to ſpeak and ſay, what Kind of Light and eſtabliſhing or *Confirmation* it is to HIM, who findeth out the *Center* of Nature; *but* no own-ſelf Reaſon attaineth it. God indeed barreth it up from *none*, but it muſt be found in *the Fear of God*, with ſtriving, holding out, or perſeverance and praying: for it is the greateſt *Jewel* in this World; whoſoever findeth it, he cometh OUT from BABEL.

138. A *Melancholy* Mind *ſhould* with great Earneſtneſs beware of *Drunkenneſs*, that the Soul become not loaded too very hard with *earthly* Power or Virtues; * for when the Body thus burtheneth itſelf with Drink, then the earthly Power of the Drink taketh the *Complexion* Chamber totally in; and then the Soul imagineth therein or according to it: it *eateth* the Earthly Source or *Quality*, and

 kindleth

* See the three Points, Verſe, 29. concerning the Soul.

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kindleth *its Fire* therewith; and rejoiceth or refreſheth itſelf ſomewhat therein.

139. But when that Virtue or Power *falleth* again and ceaſeth, that is when that Man becometh *ſober* again after his Drink; then is the poor Soul as it were rejected or accurſed: for it loſeth in the overflowing Earthly Source or Quality † the Divine Imagination or Deſire.

140. For God's Spirit will not dwell in the Earthly *Imagination:* and then there beginneth Sorrow and Lamentation in the Soul; and it is with it as if it were *rejected* or accurſed; God's Anger doth ſo ſet itſelf againſt it, as if that would caſt it into the Root, into the *Center*, in the *Darkneſs*; and there the Soul is in an *Agony*, and afterwards ſeeketh for *Pot-Companions* again, that it might yet have its *Fools* Jolity and Sport: whence it cometh that the Pot-Companions join one Day to another, and *throw* their Soul's into God's Anger and Diſpleaſure: This I ſpeak faithfully, as I have highly known it in the *Center* of Nature, and in the Principle or *Beginning* of Life.

141. The *Melancholy* Soul ſhould beware of *Anger:* Anger is its greateſt Poiſon, and bringeth Madneſs or the *Phrenſy*, as is very clearly to be known in the *Center:* For the Melancholy Chamber is Crude or *Rough*, and is like the Wild Earth, and is very waſte and barren; it hath very *weak* hold on the *Wheel* of Nature.

142. Now if it happeneth that the fierce wrathful Fire moveth itſelf too vehemently, then goeth the Wheel of Nature in the Sound, as Men ſee that

† NOTE. NOTE.

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that the Body *trembleth*: and then if the Complexion-Chamber be ſo waſte or void without Subſtance, the Wheel cannot eaſily *ſtop* itſelf again, and the *Thoughts* cannot be comprehended; but all goeth together one among another very fierily and fierce wrathfully; as is to be ſeen in the Mad *Phrantick* Perſons, that the *Mind* cannot apprehend the Thoughts, neither doth it *know* what it ſpeaketh and doth, as when the Wheel goeth: The *Devil* alſo readily bringeth his Imagination into it, ſo that oftentimes great *Evil* is committed.

143. This Wheel ſtandeth indeed in the Outward Spirit; but the poor Soul eateth *then* alſo thereof; and it fareth terribly with it: yet a Man ſhould *condemn* no Soul in *this* Life-time; for the *Sign* of the Croſs ſtandeth *yet* in it, with the *Open Door* of Grace.

144. The *Melancholy* Chamber ſhould beware of *Covetouſneſs*; and indeed with *Earneſtneſs* go out from it, for it is as hurtful to it as the Anger.

145. Covetouſneſs is an *Earthly* Deſire; this Complexion alſo is Earthly, and the right Chamber of it very empty or void and waſte: and then or *therefore* the Deſire draweth the Earthly Subſtance into the waſte void Chamber, and filleth it with ſuch *dark* Matter; wherein ſticketh meer fierce Wrath, and *the Anger of God*; together with *Falſhood* and *Unrighteouſneſs*, and Evil Matters or Subſtantiality, according to the Earthly Property, and that maketh the *Complexion* (ſeeing nevertheleſs it is an Earthly Deſire) to be at length totally Earthly: of which then the poor Soul eateth with its Imagination, and feeleth then in its

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Fire-burning the ſtern or *ſevere Judgment* of God, who is angred and enraged againſt the *Falſhood* and *Unrighteouſneſs*; as indeed in the *Covetouſneſs* ſuch baſe evil Matter is together introduced.

146. Now when the poor Soul thus findeth itſelf in God's Anger, it beginneth to doubt and to deſpair: For it ſeeth nothing encompaſſig it, but meer Evil, Earthly *Falſhood* and *Unrighteouſneſs*, whence only God's Anger kindleth itſelf.

This is faithfully Revealed or Manifeſted to You.

147. For a *Melancholy* Mind, there is nothing better then to lead a *ſimple*, plain and *temperate Life*, without Pride, in a mean Condition, as much as may be; yea a ſober, temperate, moderate Life, not to be loaden with *Great* Cares; but if they muſt of Neceſſity be, the Fear of God and Prayer *ſhould begin all*, and then it is FIT, in ALL Conditions.

148. For in the *Melancholy* Chamber great Counſel may be found: It is open, and ſo far as it keepeth ſober and moderate, it goeth or *reacheth* as *deep* as the *Sanguine Chamber:* but without the Fear of God it attaineth only the *outward Reaſon*, it raiſeth the greateſt Evil in the whole World; if it be open and in a *Saturnine* Sign, which then is its *Lord*, it buildeth *Babel* and all Deceit and Fraud; it is very mighty Potent, inaſmuch as it is ſorrowful and vexed.

149. Therefore, if any *know* himſelf to be under this *Complexion*, let him *begin* nothing *without* Prayer: Let him commit and commend beforehand

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hand, his Heart, Thoughts and Mind, his Willing and Doing into the *Holy Hands* of the Moſt High; and pray or deſire him, that he would be the Ruler and Governor in all his Willing and Doing, and ſo he may effect and bring *much Good* to paſs; without this, none ſitting in *any Office*, and ſtanding in *this Chamber*, CAN bring forth any thing that is good or well-pleaſing and acceptable to God.

Thus for the Advice concerning the *Melancholy*, one of the *Four* Complexions; the other *Three*, the *Cholerick*, *Sanguine*, and *Phlegmatick*, are in the following Chapter.

THE

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THE THIRD CHAPTER.

Advice concerning the other Three *Complexions,* Cholerick, Sanguine *and* Phlegmatick: *The* Melancholy *is in the foregoing Chapter.*

An Univerſal *Looking-Glaſs, wherein* every one may ſee himſelf.

It is written very briefly, only as it is repreſented from or out of GOD's Grace.

Of the CHOLERICK.

150. THAT Man who hath his beſt Treaſure, the noble or precious Soul, ſtanding in a *Cholerick*-Houſe, ſhould above all Things exerciſe himſelf in *Humility,* or elſe he ſtandeth in great Danger: he ſhould do well to pour Water into the Fire, that his Noble Image be not kindled or *inflamed* in him, for it affordeth great Pride, Arrogancy, Sterneſs and haſty Anger,

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ger, and is therefore very much exalted, ſeated and ſet aloft, but *not* heartily beloved, unleſs the Water of God, *viz.* the *Noble Humility*, come into the Fire; then it deſerveth to be beloved, and giveth forth the firſt or *Native* ſhining Glance or Luſtre.

151. For this Chamber hath a ſhining Glance or Luſtre of its own, in the outward Nature; indeed it is *not commonly* humble, unleſs it have *Jupiter* in the Sign of Life, or *Venus*; yet it hath under *Venus*, its Devil, which plagueth it Day and Night with *Unchaſtity*.

152. And I ſay, for a Warning, that there is great Danger in *this* Complexion, much *greater* than in the Melancholy: For here the Devil cometh in an *Angelical* Form of Light: In a Fire-Glance or Luſtre indeed he tickleth the poor Soul, ſo that it helpeth itſelf with the Glance or Luſtre of the Fire; and becometh ſtout ſurly and bold, or preſumptuous; ALL is little regarded by it: it bites very eaſily at the Bait of *Sin*.

153. Swearing, Curſing, and vain ſcurrilous Diſcourſe, which runs contrary, and is againſt the NAME of GOD, and prophaneth or unhalloweth it in the SOUL, is not ſeldom but frequent in this Chamber: the Fire's fierce wrathful Eſſence holds back or ſhuts up the *Mind*, that it very hardly entereth into God's Love and *Meekneſs*, eſpecially into right *Abſtinence* and into *Repentance*.

154. It is continually *wilfully* obſtinate in Anger, Men muſt ſtand in Fear of it, if it happen that it goeth into an *Earthly Sign*; then from its own

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own Form or Inclination, it doth *not* much that is good and ſerviceable, or for the Honour and Glory of God.

155. Therefore if any hath his beſt Treaſure lying herein, he ſhould have a Care what he doth, and how or in what *Manner he liveth*; For the poor Soul ſets or puts its *Imagination* thereinto, and becometh therewith kindled or inflamed; it is not eaſily *aware* that it ſitteth in the Anger of God in the *Helliſh* Fire; till that awaken, or till it be *bereaved* of the outward Fire-Glance or Luſtre in the *Complexion* with or by the DYING of the Body: and then it is a proud fierce wrathful Devil, and muſt even ſit, dwell, or *remain* in the *Darkneſs*.

156. Therefore *now* it is good, that ſuch a one do *not*, *himſelf*, ſtrive after might or power and honour, but if That be caſt upon him, that he *ſuffer* not his Mind to look thereinto or gaze upon it: For it hath a proud ſtubborn Malignant wicked Fire-Eye: *Diligent Praying* is here very neceſſary.

157. The Soul becometh here eaſily *enflamed* or kindled, ſo that it receiveth *Joy*, but common, out of the Fire's Complexion in the Fire's Light, and then it ſuppoſeth it is God's Spirit: But NO: God's Spirit cometh altogether with great *Meekneſs* and Humility, when it revealeth or manifeſteth itſelf *IN* the Soul.

158. O what a *Triumph* doth THAT bring in the Fire-Complexion in the Soul, if THAT appeareth! but that is now become *very rare* in Man, the *Complexion* continually remaineth *Lord* and Maſter.

159. There-

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159. Therefore be *adviſed* or warned, be humble, preſs diligently after *Meekneſs* in Word and Deed, then cannot the Complexion *ſo eaſily* inflame or kindle the Soul: For God loveth an humble Heart.

160. Thou art *not* in regard of thy *Complexion* at all the *farther* from God, only look to it, that thou abuſe or miſuſe IT not; let ALL be done to the Honour and Glory of God, and then Nothing hurteth thee: but break thou the WILL thereof.

Of the SANGUINE.

161. THOU mayeſt lead thy Life alſo according to it, and thyſelf in *this* Complexion not afford an *Hypocrite*; with thy wide Searching thou findeſt much: See that thou doſt not introduce Stubble and Straw into the *Sanguine* Chamber, and yet ſuppoſe it is the holy Spirit; for thou haſt alſo in the Complexion a ſhining Light, it is indeed humane; but look to it, bring not *Earthlineſs* thereinto.

162. A ſober, temperate and *moderate* Life is good for thee; beware of *Drunkenneſs*, elſe thou wilt fall to thy Enemy into his Arms: For thou *loveſt much*, beware thou doſt *not* love *Unchaſtity* and Pride or *State*.

163. And although thou art humble or *gentle* of Nature, yet Pride may very *eaſily* be brought into thee: for thou carrieſt about thee the Houſe of *all the Stars*, as the Air and upper Water doth.

164. If thou wilt enter into the Fear of God, and rightly put thyſelf thereinto, then mayeſt thou very

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very well find the Great Myſtery, *Myſterium Magnum*; but *not* of thyſelf, but *through GOD*; only thou haſt an *Open* Chamber to it; therefore have a Care what thou giveſt to thy SOUL for Food: for there is nothing ſo Good but it may become Evil, if any Evil Thing cometh into it.

165. But that Men deſpiſe, diſeſteem or *diſregard* THEE, let that paſs, and truſt in God; this happeneth to thee *many times* for the *Sake* of thy *ſimple* Form or Gentle *Modeſt* Behaviour; keep what thou haſt, and uſe not much *ſtrange* Skill or Ingenuity, and then thou bringeſt NOT into thy Noble Houſe a ſtrange Spirit.

Beſſer alhie leiden Spot,
Als nach dieſem Leven Noth.

Better here to ſuffer Scorn,
Then after this Life be forlorn.

166. If thou overwhelmeſt thyſelf with *Drunkenneſs*, then will the *Devil* introduce much Evil and Miſchief into thee, in that tender *delicate* Houſe, for IT is a vexation to him he hath no peculiar Poſſeſſion therein, but only in or by the Introduction of *Sin*.

167. A ſimple, plain, quiet Life were very good for thee, but thou art of too *wide* a reach, and findeſt or inventeſt many Things, and giveſt THAT alſo away for *Nothing*, as the Air doth; but look to it, what thou letteſt IN, and giveſt FORTH, that it be not from the Influence or Foundation of the Stars, but born or generated from

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from GOD; elſe thou wilt both *deceive* and be *deceived*.

Of the PHLEGMATICK.

168. TRUTH and *Righteouſneſs* were a Noble or Precious Medicine in THEE, for elſe thou ſtickeſt freely full of *Lies*, and regardeſt little what thou giveſt forth or receiveſt in: Thou poor Soul haſt here a dangerous Way to go through the *Sea* of Miſery in *this* Complexion, thou wilt always be defiled with the *Abomination* of Words and Deeds.

169. *Water* hath a clear Luſtre or *Tranſparency* in itſelf, and giveth a Reflexion, yet is but a *falſe* Looking-Glaſs: thus hath the poor Soul in *this* Complexion a very untrue or *deceitful* Looking-Glaſs; for the Water taketh All into it, whether it be *Evil* or *Good*; it retaineth it, and darkeneth, dimmeth, or obſcureth itſelf therewith; and ſo it goeth alſo with *this* Complexion: It taketh all the Poiſon-Beams or Rays of the Stars into itſelf, and ſetteth them before the poor captive Soul for a *Looking-Glaſs*; at which Bait it then bites, and ſets that on work in the *Body*, whatſoever in the Complexion is but a * *Magic* Looking-Glaſs.

170. O what good *ſweet Words*, like ſweet Water, are given by it without Money, yet *mingled* full of bitter Gall from the Stars: there is no *Manner of* Deceit ſo great as this: Lies are the Mantle or Cloak, and *Hypocriſy*, with the Glimps or Shining of a Looking-Glaſs; to make a Shew,

* Similitude in a Looking-Glaſs.

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to be ſeen, *how good* Chriſtians there are in *Babel*; is, and *will needs be* accounted the Service and Worſhip of God.

171. Thou findeſt or perceiveſt *not*, that thou doſt *wrong*; but if a Man come near thee with a little Sparkle, then it is plainly ſeen in thy Looking-Glaſs: It were well to counſel thee, that thou wouldſt know and *acknowledge*, how continual a Sinful Man thou art: thou ſhouldſt do well to enter into right *ſincere Repentance*, and *deſire* or pray to GOD for the Guidance and Government of his *holy* Spirit, that the Evil Affections or Influences of the *Conſtellation* may be broken, and be held in with a Bridle, that the Soul ſhould not take in ſuch Things, and ſo become a *Fool.*

172. Alſo a * *ſober* moderate Life would be Health and *Soundneſs* to thee; continual *watching and praying* and conſtantly to be *in the Fear of* GOD, turneth away all Evil that proceeds from the *Conſtellation:* he that liveth according to the *Conſtellation*, he liveth like All *Beaſts:* but when a Man imageth or *imprints* the Fear of God in his Heart, then the SOUL becometh a LORD over the outward Life, and *compelleth* that under Obedience; but if that be not done, then is the *Complexion* Maſter and Conductor of the Soul: tho' indeed it cannot in its *own* Strength or Power rule or govern the Soul; yet it ſetteth its *Elementary* and *Starry* Looking-Glaſs before the Soul; whereunto the Soul *gazeth*, and ſuffereth itſelf to be captivated.

The

* 1 Pet. v. 8.

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The CONCLUSION.

173. Therefore ſhould Man be a MAN, and NOT a BEAST, he ſhould govern humanly or like a Man with the Soul, and not with the *Deſire* of the Complexion, and *then* it may attain the higheſt and *Eternal* Good, be under what Complexion he will: * There is no Complexion ſo Noble, but if a Man will *live only* to the *Conſtellation*, the *Devil* hath his Pleaſure and Paſtime therein.

174. Therefore it is rightly ſaid, according to the Writings of *St. Peter*: † *Be ſober and watchful, for your Adverſary the Devil goeth about as a Roaring Lion, ſeeking whom he may devour, whom withſtand or reſiſt in the Fear of God*, and be at no Time ſecure or *negligent* and careleſs concerning him.

‡ *O LORD, Thou art our Refuge.*

* NOTE. † 1 Pet. v. 8, 9. ‡ Pſal. lxii. 8.

FINIS.

ERRATA.

In Page 2. l. 6. *from the bottom, for* friendleſs, *read* friendly. *In* p. 5. l. 3. *after* but *inſert* in. In p. 7. l. 11. *from the bottom, for* in *read* it. *In* p. 16. l. 17. *for* ow *read* how. *In* p. 19. l. 18. *for* Beginneth, *read* Beginning. *In* p. 22. l. 14. *for* terrified, *read* terrifieth *In* p. 27. l. 6. *after* is, *read in.*

Corrected

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